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SHAMMAH.

BY HOLLIS FREEMAN.

Bravely he stood when Israel's hosts
Had trembling turned and fled;
The bold eyes of the warrior king
Soft radiance on him shed;
Firmly he grasped his weighty sword
When that fierce troop drew nigh;
Alone had David's mighty chief
To guard his post, or die.

No city, treasure, tower or fort,
No gift of gem or gold,
Had David's captain to defend,
Or west from heathen hold,
Only a little patch of ground
Whereon the lentils grew;
For such a worthless prize as this,
Must blood so noble flow.

No post is worthless when we guard
A free, God-given right,
And the true David as our King
Is looking on the fight.
No heathen foot must dare to tread
E'en where our lentils grow,
The ground is ours to watch and keep
Alone against the foe.

A DAY WITH THE CONGREGATIONALISTS.

BY REV. L. WHITE.

It was the middle day of the eighth annual meeting of the General Association of Massachusetts, held at Fitchburg, June 20-22. It was good to be there, and see the faces and hear the voices of as good men—ministers and laymen—as the Bay State raises or naturalizes. Patronizing allusions to the Methodists, of course, were not to my taste; but they seemed to drop unconsciously. Just for the moment it was a trifle disagreeable to have our *ism* held up in the person of a brother of more noise than sense, to be laughed at. It would be easy to turn the laugh by matching fool with fool. But I will waste neither breath nor ink in that way. To the credit of the body, be it said, these little things were few, and felt harmlessly, unless in the rebound. While we, too, have denominational swells who sometimes lose their heads in like manner, we might as well not complain. It is time we had all learned to treat each other as brethren, and wear our honors with grace.

That the speakers thought well of Congregationalism, is natural. I am heartily glad they could do so with good reason. It was pardonable if Congregationalism seemed to some of them relatively a bigger thing in the Christian world than it is, by the same mental process that an old Chinese map was made to represent China as covering almost the whole world. How alike we all are in our conceits!

But Congregationalism is in no danger of dying by clinging to the past, or of the stagnation that comes of self-satisfaction. She is changing in her doctrinal views fast enough even for a fast age, and she is intensely dissatisfied with herself that here in New England—her Paradise—she is not changing more by growth. Both these facts—the drift of the majority away from the old doctrinal standards, and the scarcely perceptible advance of the denomination in numbers—were occasions of deep and undisguised anxiety at the Fitchburg meeting. In the judgment of the conservative minority, men deserving and commanding high respect, it was plain that these facts somehow bore the relation of cause and effect. There is no denying that great are the doctrinal changes of the denomination, amounting to a revolution within two or three decades. With a large portion, probably a large majority, Calvinism is an outgrown dogma.

It was evident at the meeting that the Andover controversy was in every one's mind, and neither party cared to suppress it. Dr. McKenzie, of the Andover board of trustees that invited Dr. Newman Smyth to the chair of systematic theology, was called for eagerly, and was greeted enthusiastically. He did not discuss the questions at issue, but plainly enough stood before his brethren a champion of the new departure.

At the evening session the question why the denomination in New England is making so little numerical progress, was thoughtfully and ably considered. Rev. L. H. Blake, of Westfield, put his three points well, finding the causes of weakness in the spirit of grasping worldliness in the church, in her lack of conscience save the base conscience that

has its price, and in the loss in the pulpit of a clearly-defined faith upon doctrinal questions that has ring and grip. Rev. O. S. Dean, of Milford, took up the last thought and grappled it strongly and fearlessly, deprecating the suppression in the pulpit of what he called the severer doctrines of religion, and boldly arraiging Andover for inviting to her theological leadership a man who, in his opinion, has departed from the sound faith of the fathers, and is indefinite in the statement of his own. Whether Mr. D. ranks as old school or new, I know not; but he gave me the impression that, in his thought, the lost faith that used to have such grip is none other than the lost Calvinism. I partly agree with him. In its day of power, when godly ministers in almost all the pulpits of New England preached it to people who never had a doubt, did not the Calvinistic faith make them feel and respect its awful grip? And when they yielded to the grip, they found under the iron grasp the warm, loving, healing palm of a Father, that won and saved them.

But those days are gone, and the peculiar tenets of Calvinism have gone with them. For Mr. Dean to preach them to-day would be to preach what he cannot believe as implicitly as the fathers believed them, and what he cannot make others believe. It would but drive people into infidelity faster than Ingersoll can lead them.

I agree with Mr. Dean again, that to make the pulpit a power for good, we must define in the clearest terms what we believe. Newman Smyth I have not read, and will not judge. Of course we must not be blamed for not knowing everything, nor for prudent reserve upon questions concerning which we have doubt or for which the people are not ready, nor for shunning questions purely speculative. But to pretend to believe what we do not believe, or to cover up under vagaries of speech what we hold to be true, is treason. The Congregationalist is right in saying that Dr. S. should not subscribe to the Andover creed if he does not believe it. Neither should any of the Seminary professors. Prof. Thayer has set a good example for his associates by refusing to re-sign the creed as it stands. A school that undertakes to educate the religious teachers of the people, should be the last place in which truth and error are confounded. If Andover has a creed that has become a skeleton, let her bury it, or turn it over to her cabinet of curiosities.

Treat overdoers found in the scale against truth as bubbles. They will prove to be such. Learned disciples of Jesus who can put their names to a creed and then seek to explain it away, have need, like the twelve when they disputed as to which should be the greatest, to be converted over again. Their consciences need toning up to a manlier standard.

In one particular I must differ from these esteemed brethren. I can but think more favorably of their progress than they do. If statistics never lie, they often tell but the inferior half of truth. We have occasion to join with our brethren in lamenting small numerical increase. But enlargement comes not alone by numbers. If they have, as I fully believe, under the lead and inspiration of the Master, outgrown a narrow creed, have attained to a nobler conception of God, a juster idea of the absolute freedom and equality of human probation, a broader, diviner view of redemption, and a more Christ-like charity, then have they occasion to rejoice in gains more enduring than those denoted by flattering statistics—an increase of the kind of capital that never fails to bring returns.

Our Congregational brethren have need of care lest the reaction swing them into the voids of doubt. Their present theological indefiniteness, even more than their differences, puts them to disadvantage as Christian workers. Their Calvinism gone, they are too much like a wandering planet that has lost its central orb. It is wise in them to ask, and determine if they can, where in the theological universe their world shall find its orbit. Not that they are to undertake to define the indefinable, to measure out divinity in words; but if we of whatever name would preach a Gospel that has power, if we would make Christians rather

than skeptics, we must stop repeating deceptive or meaningless forms of words because some one expects to hear them; we must say what we mean, and mean what we say. The conservative brethren are right in calling for a faith that has grip; but the way to find such a faith is not to go back to the dead past, but to adjust ourselves to the living present. That will require patience, prudence, courage.

THE SERMON THAT TOOK.

BY REV. E. WENTWORTH, D. D.

In 1846-50, when president of McKendree College, Lebanon, Ill., I was called on to preach on various occasions, common and special, in the villages and neighborhoods contiguous. Among other places, I visited several times a prairie hamlet which I will call Wellington, not fifty miles from the institution. It had a good church edifice and a considerable membership, which included several men, merchants, who had emigrated from the East—Philadelphia or Baltimore, if I remember rightly—and who considered themselves better judges of sermons and preaching than the average Westerner. I heard again and again that I was not favorite with this class of hearers. They had heard Bascom, Durbin, Maffit and Emory in the East, and Akers and Cartwright and Finley in the West, and I, for a college president, was "no great shakes of a pulpiteer."

Without the first pretension to oratory, I, nevertheless, always made it a point to have something to say, and to say it in the directest manner possible. I had ever a horror of "hifalutin" flights and holy tones. Under the fire of criticism I made extra efforts to get together something worth hearing whenever I was called in that direction, but nothing would suit my Wellington critics, and I heard again and again that I preached fairly well, but nothing as a college president ought to.

By and by, George W. Robbins, presiding elder of the district, an Alabamian with a Yankee's shrewdness and a touch of dry wit, came to me and said, "Brother Wentworth, neither you nor I are very popular at Wellington. Let's go there and hold a protracted meeting, and redeem our reputations."

"Good," said I; and he forthwith "novated" an appointment for a four days' meeting in that church, and we had good attendance from the first.

He would preach in the morning, and I at night, and then we reversed the order. The people listened attentively and respectfully, but there was no enthusiasm, no demonstration, no move. It came my turn Sunday morning, and I went into the pulpit with a thoroughly prepared discourse and gave them the best I had in the best way I knew how.

"It is of no use," said Brother Robbins, after we got home to our lodging-place at noon; "they shake their heads and look disappointed; you haven't hit it yet."

"Well," said I, "it is your turn to preach to-night, but if you will let me preach, as Cartwright would say, by the grace of God I will hit it or break a trace."

"All right," said the old gentleman, who never cared to preach; "go ahead."

I got dinner and went to bed, slept all the afternoon, got up to tea at six, and went to church at seven. It was full. I went through the opening exercises, singing and prayer, as usual. When the congregation was singing the last verse of the last hymn, I took up the Bible, opened it at random, and took for a text the first passage my eye lighted on, and for three-quarters of an hour sailed in and on and let fly everything that came into my head without order, arrangement or care, whether it came within a mile of the text or topic or not. As the saying is, "If the text had had the small-pox, the sermon would not have caught it!" Then, Western fashion, the house broke loose into shouts and tears and ejaculations, and I wound up with the usual invitation to sinners to the front. About fifty came, and the meeting closed with a rousing prayer-meeting.

"That's it! that's it!" said old Brother Robbins with glee. "They call that the greatest sermon ever preached this side of the Alleghany Mountains!"
Sandy Hill, N. Y.

AMONG THE BIRDS.

I do not know, O HERALD of Zion, how many subscribers you have in this Queen City of the Lakes, but I know some who watch for your coming from week to week with eager hearts, and I know that you have many readers elsewhere who are interested in persons and matters that pertain to this locality.

Buffalo is one of the handsomest, as well as one of the most prosperous, cities of the earlier West. In the season of foliage many of its streets are densely shaded, and there is a wide-spread disposition here to cultivate the choicest varieties of flowers, as well as to exhibit well-kept lawns. To walk along some of our central and avenues is like walking through a series of gardens, each house and lot forming an integer of the series. From my window, just across the street, is a garden of several acres of superb lawn and shrubbery and flowers, in the midst of which is a large pond of pure water, on the surface of which boats skim in summer and skaters in winter. Many houses have pots of flowers and choice plants on door-step and window-sill and in boxes ingeniously hung to the railing of the stoop, as well as in parterres and ornamental vases in front and on either flank.

The Park of the city, which is easy of access to horsemen and pedestrians, is a delightful place in which to ride or stroll. It contains an almost endless variety of trees and shrubbery to delight the eye and heart that are versed in wood-craft. Among its noticeable features is a broad area of lawn over which equestrians may gallop at the top of their speed without fear of molestation from policemen for riding faster than the conventional pace of seven miles an hour; for exceeding which I was once stopped by an officer of Central Park in New York city, when I had not the remotest suspicion that my horse was going beyond a very moderate jog-trot. The Park here has its long stretch of water, on which amateur oarsmen and oarswomen may practice to their hearts' content. In the afternoon and evening of every pleasant day in summer the lake is alive with boats, and on the drives of the Park are hundreds of turn-outs, some of them of noticeable style and beauty.

Buffalo has its gallery of Fine Arts, its well-stocked Public Libraries, its Christian Associations, its hospitals and other eleemosynary institutions, and I believe it was the first city of the Union to organize its charities into a single bureau; and yet Buffalo is only fifty years old, the fiftieth anniversary having been celebrated on the "glorious Fourth."

The schools of Buffalo, so far as I have observed them, and in spite of their semi-political management, will compare favorably with public schools in other cities with which I am familiar both in the East and West. The Central (High) School is notably an institution which would be a credit to any community at home or abroad. I had the pleasure of attending its Commencement exercises this year, and to say nothing of the many excellent orations and essays of its graduating class, I think the address of the principal to his outgoing pupils had about as much good sense to the square inch as any address I remember to have heard on any such occasion. There is a State Normal School also located here, in which very thorough work is done by those who teach. Its instructors mean to know whatever is knowable in their several departments.

Several of the prominent clergymen of Buffalo are of New England origin. Among them is Dr. D. W. C. Huntington, presiding elder of Buffalo district in the Genesee Conference. He came from Vermont, and is a man of diligence and efficiency in his work. The new pastor of the North Presbyterian Church (W. S. Habbell) is the son of a New England Congregational preacher. Mr. H. was a fighting soldier during the war, and for some ten years pre-

vious to coming here was an efficient pastor in Somerville, Mass. He is a clear-headed, energetic, practical man and preacher. The society over which he is settled here was for more than a dozen years under the pastoral care of Rev. Wolcott Calkins, now of the Elliot Congregational Church of Newton, in your vicinity, and is one of the most thrifty and useful ecclesiastical organizations of the city. It is sufficiently complimentary to the present pastor to say that he is filling the place made vacant by the removal of his predecessor.

The Asbury M. E. Church has for its pastor Rev. T. M. House, a New Englander by adoption, if not by birth, a graduate of Wesleyan, and a man whose work in Brockton and other appointments of the New England Southern Conference needs no praise from me. After leaving New England, and before coming to Buffalo, Bro. H. spent several years in central and northern Ohio, and wherever he has labored he is known as an earnest, manly, and efficient preacher of righteousness. He has just been deeply afflicted in the removal by death of his only child, a bright and promising lad of seven years, who died about a month ago of scarlet fever and diphtheria. This trial has shown Bro. House what a firm hold he has upon the sympathies of the people here outside as well as inside of his own parish lines.

One of your former correspondents, Rev. Ira G. Bidwell, was pastor for three years in the Delaware Avenue M. E. Church in this city; and Methodism never had in Buffalo a more respected representative than he. His memory is fondly cherished to-day by very many hearts who were helped by his earnest labors here. The Delaware Avenue Church, of which he was pastor, is an organization that is managed by business men on business principles. The edifice in which the society worships is one of the finest structures in the State. It is built from foundation to steeple top of brown stone from the Medina quarries, and is as thoroughly built and as finely equipped for religious and social uses as any church edifice that I know of anywhere. It has never had mortgage or debt of any kind attached to it; and yet, during the first ten years of its history, this society spent for its own uses and gave away for the help of others, an aggregate of \$260,000, or an average of \$26,000 a year. This is a matter of record, and not of guess.

There are many other pleasant things to be said of Buffalo, not the least of which is its exceeding comfortableness as a place of summer residence. There have not been ten days thus far this season when the mercury has been above 70 degrees Fahrenheit, and there has been only one day, I think, when the mercury has gone above 80 degrees. The nights are simply delightful for sleeping; one always wants at least a sheet and blanket over him. Then, too, there are not only opportunities for excursioning on the lake and for visiting the Falls of the Niagara, but we can put out from here on the railroads in any direction, for Buffalo is on the way to everywhere.

But perhaps this will do for the present.
SPRINGFIELD.
Buffalo, N. Y., July, 1882.

WASHINGTON LETTER.

Three weeks ago a letter appeared in the HERALD from the nation's capital, signed by the pastor of one of our churches, that challenges a reply, owing to its many broad and sweeping assertions about our chief magistrate, churches and their congregations, the temperance cause, and the gloomy aspect of morals. The writer of that letter has resided long enough here to know the true state of things, but whether the letter of which he is the author has done the city justice, may be gravely doubted. Even the best friends of religion and morals here question the propriety of either writing or publishing such a correspondence.

Having as perfect an understanding of the state of things here as the writer, and having as good a record as that writer for devotion to temperance and morals, I am influenced to say a few words in reply, as his letter is now public property and largely quoted by leading papers of the land.

If it be true that this city is not fairly represented, people ought to know it. I shall proceed to notice a few chief points.

It is true that Washington is a very cosmopolitan city, perhaps the most so in the land, but it is not true that the inhabitants are generally the kind referred to. Some of the best and noblest Christian men and women are among them, the leading pillars and support of the churches, who give largely to sustain the religious and benevolent causes, as well as build churches. The author of that letter will cheerfully testify to this, as he knows his last charge has been one of the flourishing churches for years, with large congregations of fine people, who built their sanctuary and sustain it nobly; and yet they are nearly all in government offices. And this is not a solitary exception; there are many such cases all over the city in Methodism as well as other denominations.

If it be true that many of the churches have meagre congregations, there are other reasons for it than neglect or indifference. Several years ago it was stated that no city in the Union had as large church accommodation as Washington, and a number of new churches have been erected since, and others are now in process of erection. The fact is, our city is almost crowded with churches, and yet they are comparatively but little in debt. In the District there are about sixteen Methodist Episcopal churches alone, and at least the half of them are usually accustomed to fine congregations, while Presbyterians, Episcopalians and Baptists have a number of crowded churches. It is rather a startling statement to make that the full churches could be counted on the fingers of one hand! It is to be hoped that the writer did not make his own surroundings a standard to represent other churches. Foundry is full, Hamline is full, Waugh is full, and congregations are good at Metropolitan, Ryland, Fourth Street, Mt. Zion, Grace and Georgetown. New York Avenue Presbyterian church is always crowded; so are a dozen of other churches generally that can be named. A number of his brother ministers feel sorry that such statements were made.

Then as to the temperance cause, I am at a loss to see what point the writer intended to make in referring to the commissioners in such hopelessly terms, and then pass so high a eulogy on one of them. The writer fails in some point, or suppresses something. I have nothing special to say about the commissioners. They were put into office by the husband of Mrs. Hayes; and ought they not to be good? Having known Commissioner Morgan twice as long as the writer, I cheerfully endorse many excellences in him. Commissioner Dent is severely dealt with, although he is a church-going man, because he went officially to the Brewers' Convention; and his remarks were mutilated. The writer of that letter will remember the late Pastors' Union here, and the efforts of six months in behalf of temperance. He will also remember who were foremost in zeal, who stood firm to the end, and where the responsibility rested when the curtain suddenly fell after the signal. I know from personal knowledge that some of these commissioners meant well, but theirs was a most difficult and delicate task, which some did not understand. Of course I am not their advocate, nor have I anything to say to mitigate the evils of the rum traffic; but I believe that Washington is far from being a drunken city. On the contrary, moral sentiment is strongly against it, and I do not know a city in the land where there are more faithful advocates, both men and women, untiring in toil or accomplishing more good, than here.

And now, lastly, comes the case of our chief magistrate. The references to him were almost a revelation to us all. We may have read a few things in low anti-administration papers with unkindly references to him, but nothing else. We never heard his "religion or morals" called in question before. We have been looking at him for twelve months under most trying and difficult circumstances, and his conduct has been unimpeachable and true. His first official act was to call the nation to fast and pray. When over fifty ministers called on President

Arthur soon after, we saw him shed tears and ask their prayers for help. The religious press of the country lauded him for all this.

And now what is the moral and religious status of President Arthur? It will favorably compare with any of his predecessors; and never has the White House been kept more respectably, although he may treat his friends and diplomats to wine at dinner, which his predecessor did for some time at first. President Arthur takes a glass of wine; so do some of his friends; but we have never heard of any drunkenness there, as his guests were supposed to be gentlemen, and did not care to lose caste by becoming intoxicated. It is another assertion that needs proof, that wine is so freely used in the Executive Mansion. The statement, "wine flows more freely than water," needs no refutation. The President is a scholarly, polished gentleman, known to be permeated with strong religious and moral principles. He stands higher here to-day than at first, and is named as the possible candidate for the next President. Why he should be referred to in such terms for attending St. John's Episcopal Church (the historic church for Presidents), I cannot divine. Every one knows he is not a member. He is the son of a Baptist minister and the grandson of an Irish Wesleyan minister, and is also related to Rev. Wm. Arthur of London, an Irishman by birth like his father. President Arthur attends St. John's because his wife and her family belonged there. There may have been times when he could not leave home promptly, but as a rule he goes in time to church, and knows how to act as a gentleman while there. St. John's is not a Ritualistic Church, never has been, nor has it been what is called "High," although quite churchy. Its pastor is evangelical; its former pastor left for being too High Church.

The reference to the picture of that excellent woman, Mrs. Hayes, in the letter, is also unfortunate, and is regretted by her friends here, many of whom think it has no business in the White House. Considering the relations between ex-President Hayes in the past and President Arthur, it is safe to say that Arthur has acted nobly under the circumstances.

On the whole, I regret the necessity of such a reply, which I deem to be just to all. I shall not question the motives that produced such a letter, but even were facts as bad as stated, I am of opinion that publishing them could do no good, if written in a censorious spirit. More, if necessary, again.

Your regular correspondent,
June 28, 1882. R. R.

[EDITORIAL.]

Among the very useful volumes for reference which are published yearly, is Appleton's Annual Cyclopaedia. It makes a fine octavo of about nine hundred pages in small clear type, and contains a well-condensed, alphabetically arranged register of the important events of the year. The volume last issued gives an excellent summary of the leading political incidents of the civilized world, the necrology of conspicuous men, the progress of discovery, the advances in science, the chief contributions in literature, and especially full summaries of agricultural, commercial and financial transactions in our own country, the proceedings of Congress, the progress of the chief religious bodies—in short, a general view of the advance of civilization and Christianity in the land and in the world during the past year. We know of no work where the events of every kind of a given year can be so readily found recorded as in this valuable series of volumes. The volumes are about the size of Appleton's Cyclopaedia, and are published in a uniform style with them, although entirely separate works. The last volume is illustrated with fine steel-engraved portraits of President Arthur, Gambetta, the French statesman, Longfellow, and ex-Secretary Blaine. This volume gives a connected account of the great national calamity in the assassination of the President, the results of the late American census, as also that of the British Empire and of the principal European countries. The chief political discussions in Congress are clearly sketched. In short, every important event of the year finds ample record, so that it may be readily referred to hereafter. The present volume is in many respects an improvement upon its predecessors, and will be a valuable addition to the reference shelves of every considerable library.

The first and last thing which is required of genius is the love of truth.—Goethe.

Miscellaneous.

INSPIRATION.

BY REV. CHARLES T. MOSS.

[Concluded.]

Another method, which seems to have been employed in the case of many of the inspired writers, may be spoken of as

2. Spiritual possession. Exemplifications of what is hereby specified are to be found in the most marked way in the cases of the prophets. What the educational facilities were which these "holy men of God" enjoyed, cannot be known very accurately, perhaps; but in the prophecies we have indications of intellect of the highest order and of genius most pure and exalted. Notwithstanding these, however, it was utterly impossible for them to set forth the events distinctly specified by them ere yet many of them were conceived in the womb of the ages, by the exercise of gifts, culture and genius, any one of them or all combined.

Being possessed, however, as were Isaiah, Daniel and Ezekiel, in "vision," or by the coming of "the word of the Lord" to Jeremiah, Hosea, Joel and others, they spoke or wrote, or both, "the word of the Lord!" It was not, could not be if the truth be told, aught else! That the truth was told, facts demonstrated, and these facts went into history ages ago.

Perhaps another development of inspiration might be denominated

3. The enkindling of the mind. Perhaps the best illustrations of what is thus noted are to be found in the cases of the writers of the New Testament. In that facts are stated, history is quoted, and history is written; conversations, sermons, prayers, debates, exclamations, all have their place. Then, too, there is a setting-forth of doctrines, than which it is impossible to tell or conceive of things graver, more solemn, more awful, more joyous, or more sublime. They affect the nature, character, conduct and government of God. They form the ideal for all of human thought and motive and conduct. On the basis thus given has turned and is turning the question of the salvation of myriads of human beings.

Now, in the various gospels and epistles is to be seen, perhaps in a more marked degree than in other portions of Scripture, the personality of the intellect of the writer. Matthew is unlike Luke; Mark is different from John; and none of them are like the incomparable Paul. It seems to have been in harmony with the purpose and plan of God to use each one of these for some special work, but at the same time to cause all the work of every one to serve the same divine purpose. What that purpose was, need not be recapitulated here.

Only one suggestion more as to methods of inspiration need be noted, and that, for convenience, we call

4. Dictation. Of course that would imply that every line and every word was directly given of God, and so given as that there should be "no variableness neither shadow of turning" anywhere in substance, letter or meaning.

Now, of course, some law governs wherever inspiration is given. There is no specific showing in the letter of Scripture as to what that law is or was, or how it operated in the production of revelation. But this much is specifically declared, that "holy men of God spake as they were moved by the Holy Ghost." So a very grave question faces us. It is nothing less than this: Have we any "revelation?" and then: Did the "holy men of God" speak? Is "all Scripture given by inspiration?" And if these holy men of God spoke and wrote and were inspired so to do, where is their work?

By the common consent of Christian people of all grades of intelligence this book that we call the Bible is the revelation. It is the Scripture received or rejected. The several books therein contained are conceded to belong of right and truth to the place they hold in the sacred canon. But when that is conceded, we are bound by the admission to yield them love and faith and reverence.

There are some who, in their reading and study of this Book, come to places and statements which they assume to reject, because they cannot understand the things stated; or they fail to see just why some specified thing has place in the Scripture at all. Perhaps it is not too much to say that, measured only by various criticisms and objections that have been made from time to time, there is not a line of all the Bible that can be accepted as revelation, or as being worthy of confidence.

It is cheerfully conceded that there are, in the Scripture, some things

"hard to be understood." It is so in respect to some things recorded in the Old Testament Scriptures, and it is equally as much so as to some things in the New Testament. It may be difficult for us at this day to explain why a stupendous miracle should be wrought in nature in order that Israel might overcome her foes. It may be hard to see just why wars of extermination were waged against some heathen tribes by special divine order. But hard as these things may seem to comprehend, not one of them is as difficult to fathom as the incarnation of the Son of God, or the glorious fact that a sinner may be "justified by faith" and made an heir of the kingdom of heaven.

We do not admit that any man is ready to pass judgment on the acts of another until all the facts and influences and motives in the case are fully known to him. Yet we assume, on the basis of only fragmentary knowledge in the case of things recorded in the Scripture, to pass such judgment on the accepted canon as, conceding as we must the right of others to do just what we assume to do ourselves, would, when that was conceded which each in turn demands, absolutely blot out the whole book, or reduce it to the level of the writings of Defoe or the utterances of Munchausen.

Now, then, here is the book. Is it inspired? Yes? Then it may have been by such gifts of God as 1. Miraculously enlarged the intellect of the writers of the several books; or, 2. It may have been a spiritual possession; or, 3. It may have been a divine enkindling of the minds of the writers; or, 4. It may have been that ghost of the critics of a certain school, plenary, verbal inspiration; or, 5. It may have been a mixture of all these; or, 6. It may have been by a process different from all of them, or any of them, or any possible combination of any or all of them in whole or in part. Yet the main fact remains, that, allowing the book to possess only the common element of truth, it is still the Word of God—the God of infallible knowledge and infallible wisdom. For does it not declare of itself over and over again: "Thus saith the Lord;" "The word of the Lord came unto me, saying;" and does not Christ the Lord say, "Search the Scriptures?"

The simple fact is, we are shut up to one path. We must accept or reject, not a part, but the whole, of the canonical Scriptures. Every part stands or falls with every other part. Beyond all doubt, faith is called for in the acceptance of the Scriptures. But to admit the inspiration of a word, demands the exercise of all the faith called for in the acceptance of a volume, provided that the word and the volume both alike belong to the accepted canon of Scripture. But if we are to refuse faith in the acceptance of the thing claimed, where lies the difference between us and any infidel? The fact, or, if you please, the possibility, of inspiration is the central point in the whole case. Allow that, and it is idle to contend about trifles.

THE INSANITARY CONDITION AND RESPONSIBILITY.

BY REV. R. H. HOWARD.

Guinea, the murderer of the lamented Garfield, is dead. He has paid the penalty of a violated law. That the infliction of this penalty was supremely just, is the opinion of the vast majority of mankind. But why not write, of mankind universally? That the accused actually perpetrated the murder, is denied by no one. The guilt of this accused party, then, must of course depend wholly upon his mental condition at the time of the perpetration of the crime. That the matter of the sanity, and hence the responsibility and guilt, of the assassin of President Garfield should be, and is likely ever to remain, an open and vexed question—for when doctors disagree, who shall decide?—is a very deplorable fact. That Guinea was a strangely eccentric creature, of a more or less unbalanced, unsound mind, is not denied by even those who insist the most strongly upon his responsibility and guilt. Just how far, and to what extent, a person may be in an abnormal condition mentally, and yet be held legally responsible for his acts, is, of course, a most difficult, perplexing question.

But whatever shall be the final verdict of posterity as to the guilt of Charles J. Guiteau as the assassin of James Abram Garfield, it is clear, I think, that the profound and exhaustive discussion of the ethical principles involved in this remarkable case, not only by the prosecution and by the presiding judge in his final charge to the jury, but by the press of the country, must have impressed upon the mind of the people, as never before, the fact that there is, or may be, a radical distinction between an insane and an insatiable condition; and that, while for acts committed in the former condition one cannot be held responsible, for what is done in the latter one may be held strictly responsible; and particularly so in case this insatiable condition shall have been clearly self-induced. Here is a man who freely yields his members as instruments of unrighteousness, of vicious indul-

gence, until at length he becomes but the foot-ball of his depraved appetites. Why should not this man still be held strictly responsible for his acts—for the whole outcome of his depravity—since he is manifestly responsible for being in his present condition? Meantime, however helplessly pressed by his lusts into vice and crime, it by no means follows that he is in any proper, legal sense insane or irresponsible. His condition is simply an insatiable one. He is responsible for whatever is born of it, because he is undeniably responsible for the condition itself, having freely and deliberately brought it upon himself. A familiar instance of this is afforded in the case of a man who commits a capital crime under the influence of intoxicating drinks. It is not claimed that the drunken man committing murder perpetrates this criminal act in his right mind, consciously, deliberately. He is held to be accountable for the act, not and ought not to have got drunk.

The point is, no unhygienic condition, physically or mentally, and especially if deliberately and responsibly self-induced, can excuse wrong-doing, even though the particular act condemned may have been involuntary, or at least unintentionally done. Here is a man naturally given to oddness, eccentricity and abandon. He yields to and cultivates these abnormal tendencies until they dominate him. He practically surrenders his will to the influences of this kind, until finally wilfulness, instead of will, controls him. His unkempt, disorderly brain becomes, as a late writer has vigorously said, "first a receptacle, and then a manufactory, of filth." The end, most naturally—aye, inevitably—is a certain reckless, desperate wickedness or downright ugliness, not unlike a veritable insane violence.

Now, is a man, whether a Guiteau or anybody else, because while in such a state, mentally and morally, as this, he commits certain criminal acts, to be adjudged "not guilty?" Clearly not, and for the good reason that, as already stated, he is manifestly responsible for the mental and moral condition which thus becomes the occasion of the exercise of the efficient or fatal cause. He is responsible for the character which arms the criminal motive with its peculiar and fatal force. The fact of a man's doing insane things by no means constitutes a valid or sufficient excuse for his outrageous conduct. The simple question is, is he to blame for being in his present deplorable, helpless, insatiable condition? Without a doubt a majority of crimes are committed under the influence of excitement that throws the will temporarily off its balance. No jurist, however, thinks of exculpating an accused person from blame on any such ground as this, because, for example, his crime was committed while he was in a rage. The law recognizes the fact that it is every man's duty to control his temper.

Persons like Saul, the first king of Israel, whose character is eccentric and mysterious, who may have inherited some mental weakness or unsoundness, in whom bodily disorder and unstrained temper seem to be continually betraying them into acts which their own reason and principles must disapprove, should doubtless be judged with leniency and charity; yet it cannot be too clearly and generally understood that those disorders which are engendered by criminal indulgence can never be pleaded in extenuation of the guilt of wickedness to which they may lead, or of which they may become the very natural and legitimate occasion. It is an old and trite but very true saying that "those who murder when drunk, must hang when sober." Those who deliberately throw the reins on their guilty passions must expect to be held strictly answerable to law and to God for all the consequences, however fatal, to which those passions shall finally hurry them on.

IOWA LETTER.

This is said to be the most disheartening season for farmers in eastern Iowa for more than thirty years. It has been raining all the spring. Consequently, unnumbered acres of ordinarily the best of corn land, lie unbroken, and now it is too late to break. Corn that is planted is "drowning out," or being choked with weeds, and withal is of very slow growth, as we have had but little corn-growing weather. Very few warm days have been granted as yet, and these very disconnectedly. Small grain and grasses promised a fine yield, but unless the rains and high winds soon cease, these, too, will be lost; but as the main dependence here is on corn, the loss of it will be very great. Old corn brings what seems an almost fabulous price among us here, and is scarce at seventy cents a bushel. With crops empty and a failure in the crops this year, hard times seem imminent again.

Your readers have doubtless read the harrowing details of the terrible cyclone, which lately struck on different parts of Iowa. At Mt. Pleasant, the seat of the Iowa Wesleyan University, there was no loss of life; but many houses and innumerable trees were more or less injured. The Catholic and Baptist churches were completely demolished. The latter was the most imposing edifice in the city, but lately finished, and costing \$25,000. The society is weak and will not be able to restore it. At Grinnell, one of the most costly and New England towns in the State, the destruction of life and property was frightful. More than one hundred private residences and two splendid college buildings were all swept away, and about one hundred lives lost. I will copy a portion of a circular from Rev. D. Murphy, pastor of our church there, appealing for aid. He says: "Nearly all our members lived in its track. These are homeless, homeless, and most of them penniless. Our people must have immediate help, or they will suffer. Most of them have scarcely any raiment. We are not in a condition, there-

fore, to hold any service whatever." Out of 175 members of the M. E. Church in Grinnell, 115 are sufferers, more or less. Could it be much worse and anything be left? At Malcolm, in the same county, the destruction was only less because of less material to work upon. The Presbyterian and M. E. Churches—all in the village—and most of the houses were crushed and swept away, and nine or ten lives lost. This is the territory of my first ministry, and among the lost I notice the names of my first parishioners. It looks as if such storms were of a common origin with the one that smote the house and destroyed the sons and daughters of Job.

Such events should teach at least two lessons: First, the frailty of man and all his material possessions when the mighty forces of nature are let loose against them. "Lay not up for yourselves treasures upon earth." Second, "Be ye also [always] ready, for in an hour when ye think not the Son of Man cometh."

Yesterday another cyclone struck and swept the entire State, and to-day there is lamentation and great mourning among distillers, brewers, saloon-keepers and all such as love the bottle too well. The indications at this writing are that the majority in favor of the amendment is 40,000. This is enough. Prayer and work did it, and if the election could be repeated to-morrow, the majority would be 100,000. Thousands who were unstable and too politic to vote, spirited themselves away, or declined to vote either way. Soon they will turn up with the convenient phrase on their lips, "Didn't see the bear?" Many politicians have gone down with the flood, whom we hope never to hear from again. Now that the amendment has been carried, if the people intend to keep on drinking their usual amount of something, I can half see a good providence in long-continued rains. We will need vastly more water in the future. This evening at sunset the heavens are brilliant with electricity, as if the very angels were illuminating in honor of the victory. We send greeting to Kansas. The following is the amendment we have adopted:—

"SECTION 26. No person shall manufacture for sale or sell or keep for sale, as a beverage, any intoxicating liquors whatever, including ale, wine and beer. The General Assembly shall by law prescribe regulations for the enforcement of the prohibition herein contained, and shall thereby provide suitable penalties for the violation of the provisions hereof." J. E. COBLEY.

Kossuth, Iowa.

FOURSCORE YEARS OF SCHOOL HISTORY.

BY REV. W. F. MALLALIEU, D. D.

Greenwich Academy at East Greenwich, R. I., is singular, among all our Methodist schools in New England, in that it dates backward to 1802. It was not then a Methodist school, but was established at the very commencement of the present century by those who felt the need of supplying a higher grade of education than had been furnished in the earlier times. It was owned and managed by a private corporation, and was resorted to by the youth of Rhode Island, many of whom were connected with the leading families of the State, and a large proportion of whom have during the past fifty years filled the most important posts in Church and State. Counting back to the origin of the Academy, it is not probable that there is any similar school of equal age in New England that has sent out a larger number of distinguished men.

The first name of the institution was Kent County Academy, which it bore for nearly forty years. A changed condition of affairs and the progress of events had led to the gradual decline of the school, so that in 1839 it had every prospect of a speedy dissolution. At the time just indicated, Rev. Daniel G. Allen, a native East Greenwich Methodist minister, with the assistance of his honored father, bought out the stockholders of the corporation and commenced a school of an undenominational character. He continued the school till 1841, when it was purchased by friends of Christian education in the interests of the then recently-organized Providence Conference, and was turned over to trustees appointed to hold the property for the use of the Methodist Episcopal Church. Its career since 1841 has been greatly diversified. There have been days of hope and prosperity, and there have been days of discouragement and almost of despair. Debts of the most troublesome character, and lack of sympathy of those who should have been the firmest friends of the institution, and, possibly, unwise administration of the affairs, financial and educational, have kept the school from attaining that measure of prosperity which might reasonably have been expected.

But a brighter day seems to be dawning upon this time-honored institution. The debt which was ready to crush out the last vestige of hope—a debt amounting to \$52,000—has been provided for by the generosity of the creditors and the liberal giving of the ministers and members of the New England Southern Conference. The terms of the subscription made it impossible to collect a dollar until the last dollar was subscribed, but that last dollar was found at the last session of the Conference held at Providence, and now the work of collection has commenced, and more than \$6,000 have been paid in and used in the liquidation of several of the minor obligations. The whole amount subscribed, it is expected, will soon be paid in, as it is all now due according to the terms of the subscription. When that time comes, there will be occasion to hold such a jubilee as the old academy has never known. There is even now a waking up of hope, and courage, and a determination to improve and develop

the school in all legitimate lines of the best style of Christian education. There is great and pressing need of a new building which shall be large enough to hold at least a hundred students. There is an indelible pity that the money cannot at once be found. We must not be content with the past. The Methodist Church owes it to its origin, its ancestry, and to its record, that it shall redouble its efforts in the cause of education. Now, if possible, more than ever, it is necessary that our church should address itself to the great work of training the youth of this free Republic in that highest style of learning which can alone be secured in schools that are thoroughly under the domination of pure, evangelical instruction.

Church News.

MAINE.

Bartlett and North Conway.—The work is going well here. The spiritual interest is good and improving. Since Conference Bro. David Sawyer and wife have taken up their abode with us, and have been transferred from Fryburg to this church, June 1, a lot was purchased on which to build a Methodist church at North Conway. This lot was a part of the estate of the late Rev. B. P. Eastman, which came to us by his wish, and for which we paid only \$350—a part of the value being donated by the family of this good man. In the evening of the 14th the friends of the pastor met at the parsonage and left a very generous token of their regards, mostly in money and kind words.

At the 29th anniversary of the Y. M. C. A., Portland, held last week in City Hall, Drs. Meredith and Talmage gave each a rousing address on Christian endeavor. Over two thousand were estimated to be present on the occasion. The secretary's report shows that \$1,781 were received, and \$1,761 expended during the year. Mr. Winter, the secretary, has been unceasing in labor.

Dr. Talmage delivered his admirable lecture on "The Sunny Side of Life," before the literary societies of Bates College, Lewiston, last Thursday evening. The lecture was good for men who have the blues.

A class of six young men graduated from Bates Theological School this Commencement, and twenty-five young men and one young woman from the academic department.

One of the young men who graduated with honors from Lewiston High School this year is to enter Wesleyan University.

Rev. Thos. Tyrie was enthusiastically welcomed home from Baltimore by the comrades of Burnside Post, G. A. R., and the citizens of Auburn. Glover's Band serenaded him and escorted him to the hall, where a speech was demanded and given.

Rev. C. Stone delivered an able address on "Live to your Ideal," at the close of the State Normal School, Farmington. A class of fifteen graduated.

An interesting union love-feast was held at Pine Street Church a fortnight ago. The pastor at Pine Street is winning the people.

The revival interest continues at West End, Portland. Bro. Gibson is full of courage and hope for this society.

Rev. G. D. Lindsay observed a recent Sabbath as a memorial day for those who had died in the congregation during the year. The memorial offerings were very beautiful and abundant. The sermon was appropriate and eloquent. Large congregations were present.

Children's Day was a happy day with the brethren at Mechanic Falls. Decorations, a sermon by the pastor, and a concert, were the order of the day. Rev. D. Church is growing in favor with the people. He has just been elected superintendent of schools in the town, in place of Rev. Mr. Emrick, who has accepted a call to the Tabernacle Church in Chicago.

Rev. A. R. Sylvester has found an appreciative people at Bridgton, who hold him in high esteem for his ability as a preacher. He preached an admirable sermon on Children's Day. The concert in the evening, under the direction of Supt. Dickens, was an occasion of great interest. Mrs. Sylvester is also endeavoring herself to the people.

EAST MAINE.

Danforth, Union Street.—June 18 was observed as Children's Day. The church was beautifully decorated with flowers, birds and children. The pastor, Rev. G. N. Eldridge, preached an appropriate sermon from Isaiah 54: 13, which interested alike old and young. A concert by the children of the Sunday-school in the evening, was enjoyed by a large audience. Sister Eldridge the estimable wife of the pastor, is in very feeble health, and under the care of physicians in Portland.

Danforth.—The shadow of a great sorrow has fallen upon the home and heart of the pastor, Rev. M. D. Miller. His faithful wife went from the Conference at Waldoboro to the General Hospital at Portland to submit to a delicate and painful surgical operation. Contrary to the assurance of the physicians, the operation proved fatal, and Sister Miller survived but a few days. Her end was peace, and death was gain, but five motherless little ones and an afflicted companion mourn their sad loss.

Bucksport.—The Commencement exercises were of an unusually interesting nature. The Baccalaureate sermon was delivered at the M. E. Church, on Sunday evening, June 18, by Rev. G. Forsythe, former principal, now of the

Wyoming Conference, and was listened to with much interest by the large audience present. The prize declamations on Monday evening showed marked abilities and careful instruction and practice. The examinations were attended by a large number of visitors, and reflected much credit on teachers and students. The oration on Tuesday night was delivered by Rev. O. A. Brown, of Boston, and was an eloquent presentation of an interesting and important theme—"Character Building." On Wednesday and Thursday evenings the oratorio, "Queen Esther," was rendered by a choir of eighty voices under the direction of the musical department of the Seminary. A handsome sum was netted for the benefit of the Seminary library.

The Commencement exercises were held Thursday in Emery Hall, which was filled to overflowing, many being unable to gain admission. The trustees unanimously voted to retain the present efficient faculty, with increase of salary. The old board of officers was also re-elected. It is generally conceded that the outlook for the institution was never more hopeful than now, and with the hearty support of the pastors and churches in East Maine, its influence for good will doubtless be felt for the year to come as never before.

Dresden.—The old-new church is nearing completion, and will be ready for occupancy at an early day. Rev. T. Gerrish was engaged to deliver the oration here on the 4th of July.

Orrington.—Brother Besse is guiding the affairs of the church faithfully and wisely. The parsonage has been repaired, an extension is to be made to the stable, and efforts are being made to raise the church edifice and put in new vestries, etc.

The Penobscot Valley Ministerial Association held a very pleasant and profitable session here, June 26-28. Twelve pastors were present during the session. The papers presented were of a practical nature, carefully prepared, earnestly delivered, and elicited much profitable discussion. A shadow was thrown over the meeting by the serious illness of Brother Pratt. The next meeting of the Association will be held at Bucksport the last week in October.

Pittsfield.—The people gave their new pastor, Rev. T. J. Jewell, a very cordial reception. Children's Day, June 11, was a day of unusual interest. The decorations were fine, and the audience large and delighted, many being unable to gain admittance. The day closed with a concert in the evening by the Sunday-school.

Seabrook.—Brother Haley is moving in the line of improvement of the church edifice. The audience-room is to be newly painted and frescoed, and its appearance greatly improved. A new pulpit set will also grace the church. JASON.

RHODE ISLAND.

The ladies of the Methodist Church at Warren realized \$45 from an "apron sale," Wednesday evening, June 21.

The alumni gathering and reunion at East Greenwich, Thursday, June 22, was a most successful and highly enjoyable occasion. The oration by Rev. Albert R. Potter, D. D., of Springfield, Mass., was of a high order. He made a very convincing plea for the usefulness of the Academy, as distinct from, and in comparison with, the high school and the home life. The address was frequently applauded. In the absence of Mrs. Mary Edmund Hazeltine, of La Salle, Ill., her poem was read by Miss Ida B. Winsor, of Providence. The historical sketch of the institution was read by Dr. Henry E. Turner, of Newport. The dinner was amply discussed by some four hundred persons, after which speeches were made by Gov. Littlefield, Judge G. M. Carpenter, School Commissioner Hon. T. B. Stockwell, Dr. Mallalieu of Boston, and others.

Rev. C. S. Nutter, of Embury Church, Central Falls, preached Sunday afternoon, June 25, on "The Peculiarities of Methodism." The lawn party at Embury Church, Wednesday evening, June 21, was a very pleasant and successful affair.

Rev. J. Benson Hamilton, of West-erly, delivered a temperance sermon from Ps. 58:5 and Job 22:9-10, on "The wrong of the liquor-seller toward women and children." It was a plain-spoken condemnation of these men for their crimes in this particular.

The annual floral concert was held in the Bristol Methodist Church, Sunday afternoon, June 25. This would seem to be a much better time for the little ones than the evening. The audience-room was very attractively decorated with plants and flowers of various kinds, and the large congregation was greatly interested. In the evening the union temperance meeting was held in the same church, under the auspices of the Temperance League. Again, there was a large audience, and stirring speeches were made by Rev. Messrs. Crocker, Stevens, Preston and Jones.

Rev. James S. Chadwick, D. D., of New York, delivered the address before the Philonthian Society, East Greenwich Academy, Wednesday evening, June 21. His subject was, "Wanted—A Man." It was able and practical.

A suitable granite monument has been erected over the grave of Rev. Charles H. Titus in South Cemetery, Warren, R. I. It is the gift of friends in various localities.

The last session of the Providence Methodist Ministers' Meeting for the summer was held Monday, June 26. The next meeting is appointed Sept. 4.

Bishop J. W. Hood, of the A. M. E. Zion Church, was present for a brief time at the Methodist Ministers' Meeting, Providence, Monday, June 26. He gave a very encouraging account of the

progress of the work in his denomination, especially in North Carolina, where there are 50,000 members. Nearly four hundred churches have been built in the past fifteen years by those who were slaves before the war, without assistance from others. S.

A very interesting and vigorous discussion has been conducted for three weeks in the Providence Preachers' Meeting on the ordination of women in the M. E. Church.

Rev. George Dana Boardman, D. D., of Philadelphia, preached the annual sermon before the Society for Missionary Inquiry of Brown University. From the text, "Knowledge puffeth up, but charity edifieth," he drew this subject: "Love, the Architect of Society." The sermon was very Scriptural and instructive, as we might expect from its learned author. On the 20th inst., Hon. George William Curtis, of New York, delivered the oration in the First Baptist Church in Providence before the Phi Beta Kappa Society. For an hour and a half he held the closest attention of the vast audience by his chaste and charming eloquence. Prof. T. Whiting Bancroft was the poet of the day.

Rev. G. A. Morse, who has been laid aside by sickness for several weeks, preached at the First Church, Pawtucket, part of the day, June 18. X. Y. Z.

NEW HAMPSHIRE.

Glenning.—Rev. Chas. Parkhurst, of Concord, gave an address at the anniversary of the N. H. Conference Seminary, and also at the anniversary of Vermont Conference Seminary. The address at both places gave entire satisfaction, and is spoken of in the highest terms.

The contract for the new People's M. E. Mission Chapel in Manchester has been given, and the building is to be completed by November. Without solicitation, an individual handed the pastor, Rev. W. A. Loyne, \$1000 recently for the chapel, and another donated a car-load of lumber. Children's Day was successfully observed by this society, and a very interesting concert was given by the children in the evening.

The Methodists of Henniker, led by their earnest pastor, Rev. Mr. LeSueur, having remodeled and greatly improved their house of worship, have just placed a fine new pipe organ in it, and put good cushions in all the pews. Taken all together, the work which has been done by this people is quite remarkable, and the money has been raised without difficulty and with the best of feeling.

Children's Day was also a day full of interest in the above place. The church was decorated most elaborately with evergreen and flowers. Over one hundred pots of flowers were placed about the house in different places, and a dozen cages of canary birds were hanging about the exercises of the day were novel and very entertaining. Large congregations were present. The musical part of the programme was much helped by Prof. Gilson, who was present with his violin.

On Children's Day at Main Street, Great Falls, the church was beautifully decorated with plants and flowers and singing birds. A sermon was preached in the afternoon to the children, and a concert was held in the evening. Since Conference four young ladies from the Sunday-school have asked the prayers of God's people. The ladies are raising funds for painting the parsonage.

The new church enterprise of St. Paul's M. E. society, under the leadership of the indefatigable pastor, Rev. A. E. Drew, is progressing finely. Mr. Drew's last sermon in the old house was published in full in the city papers, and will be preserved by many for its interesting historical facts. The building will be pushed rapidly forward, and in a few months, we trust, this society will be worshipping in a house worthy of the denomination. The new church will be of brick, located on the corner of Union and Amherst Streets, which is about the centre of the city's population. It will have entrances from both streets, and its style of architecture is modern Gothic. The vestries will be above ground, but under the main audience-room. The audience-room is planned to provide sittings for 850 people; and with a gallery across one end, which can easily be added when required, some 200 more can be accommodated. The whole cost, including the land and furnishings, will be about \$32,000, some \$2,000 of which remain still to be raised in order to complete the enterprise without debt. The old parsonage on Laurel Street has been sold, and the proceeds are to be devoted to the building of a new one on the same lot with the church. Although originally planned to be a plain brick structure, it is now known that the church is to be richly ornamented with granite trimmings, the whole cost of which has been assumed by Hon. Moody Currier, a benevolent citizen, whom some of the "knowing ones" predict as New Hampshire's next governor. As he is a man in every way fitted for and worthy of the office, who shall blame the Methodists of the Granite State if they support his nomination and election? The society also owes a debt of gratitude for many other generous gifts from outside friends, both in Manchester and Boston. The members of the society have given with remarkable unanimity and liberality, and under the inspiration of this much-needed movement, the outlook for Methodism in Manchester is most hopeful. Since the sale of the old church the services have been held in Smyth's Opera House, where they will continue until the new house is completed. The congregations, which had been gradually increasing for a long time, are now larger than ever. A few persons have recently professed conversion and united with the church on probation, and the signs of spiritual harvest are encouraging.

Both beggary and common in the East, owing to unwholesome and systematic lack of cleanliness, almost tropical in the East. While only one blind in a hundred is cured, the great changes of the day, especially the cause of inflammation of the eyes, and the cure of the same, are now being made (Gekke).

Verse 47. When of Nazareth. The every sufferer in doubtless uttered the words, "I wish for him the Nazareth." He was dressed Him by one slain; and it was on

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THIRD QU

Sunday, July

BY REV. W.

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The Family.

A PICTURE.

BY MRS. M. F. BUTTS.

A level space of fragrant meadow sword,
Where maple trees drop shadows cool and dark,
Where the warm air stirs lightly the green
That curtain nests brimful of love and song;
Where daisies nod and beckon in the sun
To fragrant globes of clover red and white;
And joyful children utter frolic words
Sweeter than all the notes of summer birds;
Where bees intent on honey idle fly,
And over all arches the tender sky.

THE KINDERGARTEN OF THE CHURCH.

BY MRS. REV. WM. W. FOSTER, JR.

[Read at the S. S. Institute in St. Paul's M. E. Church, Lowell, Mass., March 28, 1882.]

[Concluded.]

The practical listener may be asking, "How can we carry out Kindergarten methods? Is this not too visionary and unreal for the Sunday-school session of one hour, or a little longer? Is it available for us?" We say, "Yes, all of it;" and reply emphatically, after carrying into practice for almost eleven years the theories here given and similar ones. They bear a thorough test, and make the Kindergarten a very attractive place. By those who understand the responsibility and importance of directing the infant mind to the worship of Omnipotent Intelligence, it is not questioned that this department of Sunday-school work calls for the utmost devotion and the employment of not only trained teachers, but appliances in the way of maps, charts, and other helps. The little garden in our Sabbath-school should for the one day in seven have every possible help to convey and fasten truth.

What helps are useful—we will say necessary? Good air, light, low seats (that the little feet may touch the floor), blocks, music, leaf-cluster, black-board, flowers, pictures and books. As we would never detain a child in this garden after it can read, one may ask, "Why have books?" We have children of different tastes and circumstances, and they often care as much for the little book taken home for mama to read to them, as for any exercise. The other day we met a new member of our congregation not quite three years old, who, on the Sabbath morning previous, felt really grieved because the hymn-book had been removed from the pew, and she was, therefore, unable to join in singing the hymn.

The thought and query of expense comes at once, as we enumerate these necessities; but as well let the mechanic decide to work without tools, the artist without materials, the professional man without books, the merchant do business in his store without goods. Because this objection has been urged and heeded, the majority of infant schools are cramped and inefficient. Glancing over the items above enumerated, we claim that no one will, after consideration, object to one of them. Air and light cost nothing. Low seats, if not very easily obtained by cutting down old ones, can be furnished, as in the finest secular Kindergarten we ever visited, where each child had a little chair brought from home; for any family has a plain chair to spare, which, if not low, can be made so. Books may be obtained easily, the money provided by many little devices. A few blocks are a trifle. The music we must have—vocal for devotions, instrumental for marching and calisthenics. The leaf-cluster and black-board are the only items of real expense, and this is very slight. Our efficient and able Sunday-school editor, Rev. Dr. Vincent, has done a wonderful work for the church in introducing his multiplied helps, these two among the best.

We have always found blocks and calisthenics helpful in teaching the Word of God; the love of Christ, which is the true design of all Sunday-school teaching. Remember, this child-garden should contain children between the years of two and six (we always say) ten, though most children can read at seven or eight years, and should then be promoted to the juvenile classes. These little active bodies cannot sit still more than ten minutes to give attention to the most interesting exercise, and some teachers would allow them to follow their own sweet little will and run about and talk, thus destroying law and order and becoming disobedient—making a free-and-easy, haphazard play-room for them. We prefer to vary the exercises so that nothing shall become wearisome, and have often taught a lesson from the tower of Babel, Noah's ark, or numerous other subjects, using our blocks, the children thinking they were playing with the blocks, and only this; but they were gaining historical information from

God's Word. Some simple calisthenic motions to ease the little arms and body, relax the muscles and invigorate the mind, and a march, led by some diffident or would-be-disorderly boy, keeping step to and singing any simple hymn in 4-4 time for three minutes, relieve the little limbs, and cause the eyes to sparkle and the mind to work, after being re-seated, while we tell them how God's people of Israel marched, and how God's people are "marching on."

The children can easily be taught to chant the Lord's Prayer, and should learn and understand the Apostles' Creed and a portion of the Catechism before entering the larger school. Our Sunday-school scholars know too little of the history of our church and its doctrines, for in the foolish fear of making them too narrow, they become too wide, as parents are pained to know—we will not say liberal, for they are not intelligently so.

The Sunday-school teacher is an oracle to the children. They see their ignorance, and, unlike other people, acknowledge it, thus being eager for knowledge in every form.

The church, next to the home, should be the most attractive place on earth to the children. They should be nurtured in the church for God and the church. It is a common error that children may be partially instructed, and after sin has been committed, let them be converted and join the church. Our Bible says they are of the kingdom of God, and we understand it to mean now, as well as after they leave earth. Our Discipline says: "We hold that all children, by virtue of the unconditional benefits of the Atonement, are members of the kingdom of God, and therefore graciously entitled to baptism. . . . We regard all children who have been baptized as placed in visible covenant relation to God, and under the special care and supervision of the church."

Nothing can supply the place of object-teaching in the school, and we consider it the best means for fastening truth. We will indicate the outline of a simple lesson that we always found impressive. A small flower-pot filled with earth, in which we planted a well-soaked bean, carries three lessons: First, it teaches us we may work with God (older people call it co-operation), for we plant and water the bean, and that is all we can do till God does His part—makes it shoot above the earth. Then we must water it, and give it light, and care for it. Second, it teaches us our dependence on the power of God, for no other power can make the bean come up. The strongest man could not do it. God's power must be put to that little bean. Third, it teaches us how very true that word of God is which says: "Whatsoever a man soweth, that shall he also reap;" that very kind will come up. No daisy will come where we planted the bean, no orange tree, but a bean will surely come. Then elaborate and apply, showing how we plant or sow words and actions. Make some idea of influence apparent, and impress them with the need of planting good words and thoughts, so that good ones will be seen by-and-by.

We consider the system of rewards unfair, if given for the best, but believe it may be used judiciously by giving a lesson within the grasp of all, and all who learn it shall be rewarded. It will be very simple, perhaps, for the apt child, while a dull one will not find it too difficult, thus encouraging the weak. "We, then, who are strong, ought to bear the infirmities of the weak, and not to please ourselves." The parable of the laborers in the vineyard tells us every man received a penny; and we know all who are faithful unto death will receive a crown of life, not the most faithful.

We insist most emphatically that the children shall be required to learn, to commit to memory, passages of Scripture, and they must be explained clearly to the mind. We do not favor the learning of "a chapter at a time," as some people boast they did in childhood, for we think if those people had thoroughly committed and understood one or two verses each Sabbath, the fifty-two or one hundred and four would have been valuable and correct at the end of the year. Perhaps because people recited the Bible in sections, may be the reason we hear the Scriptures misquoted, and sometimes bandied in jest.

The Berean lessons are adapted to the children as clearly as to the older scholars, and they have a satisfaction in knowing they are learning the same lesson that papa and mama, and larger brothers and sisters have. We always use these, and feel grateful to our Sunday-school editor for

his labor, which is blessed with success.

Before closing, we repeat what one has said: "Life is sad, monotonous, earthly, without the arts. If a woman of the middle and higher classes especially, does not daily realize the higher life by knowledge of truth and love of beauty, what shall save her from the frivolity and ennui that gnaw away the heart, tarnish the soul, and bring misfortune to the fireside?" We will go further, and say that in what people call the lower walk of life there may be, there are, artists. Money does not make an artist, though it will help develop one. We have seen humble, patient women in the lower walk of life, with heaven-born aspirations and tastes, cramped by circumstances only, and mothers, sisters, teachers, may be, in some degree, art educators to the little child-angels among them.

We begin life here, but we do not end it, either here or hereafter. We put off mortality, but life goes on; begun well here, it will be well continued there. Each lesson leaves its mark. Each action carries its influence. The future will show all. The learned and the learner feel at home together in the church, the dear church of God, beneath its sacred portal. One has told us in a prominent art book that each age has left its mark on the visible fabric of a celebrated historical little church in the valley of the Thames. Every style of art which has prevailed in Britain has shown its handiwork—in the Norman chancel arch, early English tower, decorated canopy, and perpendicular east window—and the past and present blend together in harmony.

"Youth, indeed, in its spring-tide, flower-crowned, may look with something of wonder on the drooping aspect of age, yet beneath the shadow of the church there is a resting-place for both, and when the sport in the sunshine is over, the young creep once more to the side of the old, who are so far from the childhood that is transitory and so near that which is eternal."

THE OTHER SIDE.

BY MRS. REV. N. C. ALGER.

While every Christian who has read "Sitting-Room Chronicles," in the HERALD, has groaned in spirit at the thought that churches have ever descended to anything un-Christlike in order to obtain money, I have thought that the world ought to know that there is one church (I hope there are many) which is supported without flairs, oyster-suppers, or anything of the kind. I had the privilege of being present at a board meeting of this church, when the question of winter fuel came up. Instead of the proposition, "Let the ladies get up a fair or an oyster supper," one brother suggested an extra sermon in the evening and a collection, another a lecture on a week evening, but a third said, "Let us make it up right here;" and in ten minutes it was done. The pastor's salary and other expenses are paid the first of every month, some of the brethren agreeing at the beginning of the year to meet any deficiencies occurring after the weekly collections have been taken. Nobly these brethren take this burden (as it is often called), though they are not wealthy, with, perhaps, one exception.

When those who love the Lord are wholly consecrated to Him—time, talents, hands, feet, lips, voice, gold and silver, all they have and are—there will be no church flairs. The command to give a tenth of all the increase to the Lord, is as binding now as ever (Matt. 23:23). O Christians, bring all the tithes into the store-house! It helps one wonderfully to offer the "fervent, effectual prayer that availeth much," when the holy "unfulfilled command" can reveal no box is consecrated for that purpose, and the tenth part therein, there is a pleasure in giving the Lord's money in any other way that cannot be felt in any other way. A few will not have to bear these expenses alone, and no one can say, as did one well-to-do church member, "Well, no, I think I won't give anything for missions. I didn't last year, and I guess I won't this." In this case the Lord and tobacco money would have amounted to many times the sum given for the Lord through church suppers and all other ways.

Frances R. Havergal well says: "People must have entertainment," they (professing Christians) urge. I fail to find that *must* in the Bible, but I do find, "We must all stand before the judgment seat of Christ." And if you have any sort of belief in that, how can you care to use those lips of yours, which might be a fountain of life to the dying souls before you, merely to entertain them at your penny-reading or other entertainment? As you sow, so you reap. The amusing paper is read, or the lively ballad recited, or the popular song sung, and you reap your harvest of laughter or applause, and of complacency at your success in entertaining the people. And there it ends, when you might have some words from which you and they should reap fruit unto life eternal. Is this worthy work for one who has been bought with such a price that he must say—

"Love so amazing, so divine,
Demands my soul, my life, my all?"

Those who are puzzled over these

questions will find great help in Miss Havergal's "Kept for the Master's Use," which can be obtained for twenty-five cents. She takes a verse of the following beautiful poem as a heading for each chapter, only changing the word "take" for the more blessed one, "keep."

Take my life and let it be
Consecrated, Lord, to Thee.

Take my moments and my days,
Let them flow in ceaseless praise.

Take my hands, and let them move
At the impulse of Thy love.

Take my feet, and let them be
Swift and beautiful for Thee.

Take my voice, and let me sing
Always, only, for my King.

Take my lips, and let them be
Filled with messages from Thee.

Take my silver and my gold,
Not a mite would I withhold.

Take my intellect, and use
Every power as Thou shalt choose.

Take my will, and make it Thine;
It shall be no longer mine.

Take my heart, it is Thine own,
It shall be Thy royal throne.

Take my love, my Lord, I pour
At Thy feet its treasure-store.

Take myself, and I will be
Ever, only, all for Thee.

The Little Folks.

A LITTLE PILGRIM.

"Jesus paid the fare."

One summer's evening, ere the sun went down,
When city men were hastening from the town,
To reach their homes—some near at hand,
Some far—
By sunset train, by omnibus or car,
To beyond the reach of city's din,
A tram-car stopp'd, a little girl got in;
A cherub looking girl, scarce four years old.
Although not shy, her manners were not bold;
But alone! one scarce could understand.
She held a little bundle in her hand—
A tiny handkerchief with corners tied,
But which did not seem bread and butter tied.
A satin scarf, so natty and so neat,
Was over her shoulders thrown. She took
And laid her bundle underneath her arm,
And smiling prettily, but yet so calm,
She to the porter said, "May I lie here?"
He answered instantly, "O yes, my dear."
And there she seem'd inclined to make her bed.
"What chance again the train went on its way,
The tall conductor, over six feet high,
Now scan'd the travelers with a business eye.
But in that eye was something kind and mild,
That took the notice of the little child.
"A little girl, and the man went round,
And soon was heard the old familiar sound
Of gathering pence, and clipping tickets too—
The train was full, and he had much to do.
"Your fare, my little girl," at length he said;
She paid a moment, shook her little head;
"I have no pennies; do you know," said she,
"My fare is paid, and Jesus paid for me?"
He looked bewildered—all the people smiled.
"I didn't know—who is Jesus, child?"
"Why, don't you know He once for sinners died,
For little children, and for men beside,
To make us good, and wash us from our sin?
Is this His railway I am traveling in?"
"Don't think it is! I want your fare, you say."
"I told you Jesus paid it long ago.
My mother told me just before she died;
That Jesus paid when He was crucified;
That the cross His railway did begin,
Which took poor sinners from a world of sin;
My mother said His home was grand and fair;
I want to go and see my mother there—
I want to go to heaven where Jesus lives;
Won't you go, too? My mother said He gives
A loving welcome—shall we not be late?
He bid us little children to Him."
The porter conductor's eyes fell rather dim,
He knew not why—he fumbled at his coat,
And doing in his throat.
The people listen'd to the little child;
Some were in tears—the roughest only smiled.
And some one whisper'd as they looked amazed:
"Out of the mouth of babes the Lord is praised."
"I am a pilgrim," said the little thing;
"I'm going to heaven. My mother used to sing
To me of Jesus and His Father's love;
Told me to meet her in His home above;
And so to-day when I went home to tea,
And looking out I could not fatter see,
I got my bundle—kiss'd my little kit,
I am so hungry—won't you have a bit?"
And got my hat, and then I left my home,
A little pilgrim up to heaven to roam;
And then your carriage stopp'd, and I could see
You look'd so kind. I saw you beckon me;
I thought you must belong to Jesus' train.
And so I came, and then I left my home,
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THE WEEK.

DAILY RECORD OF LEADING EVENTS.

Tuesday, July 4.

There are 1,800 Americans or Irish-Americans in Dublin without visible occupation.

The whole of northern Peru is to be given up by the Chilian, and the existing troubles between Chili and Peru are in a fair way of amicable settlement.

Mr. O'Donnell, one of the recently suspended obstructionists, was further suspended from the House of Commons yesterday for two weeks on motion of Mr. Gladstone. "Urgency" was then voted on the Irish Repression bill, 299 to 31.

The Senate yesterday passed the Deficiency Appropriation bill, the claims growing out of President Garfield's illness and burial were limited to \$37,500, and the amount for medical services was fixed at \$37,000. In the House several bills making appropriations for the erection of public buildings were passed.

Wednesday, July 5.

Mr. J. C. Bancroft Davis, assistant secretary of state, and Mr. Walker Blaine, third assistant secretary of state, have resigned.

The Duke of Argyll's Parliamentary Oath bill was defeated in the British House of Lords yesterday by a large vote.

Admiral Seymour has informed the governor of Alexandria that certain work on the forts must be stopped, or measures will be taken to compel acquiescence in his demand.

The Mitchell Paraffine Candle Manufactory, in New York City, was burned last night; loss \$400,000.

The steamer Scioto, having an excursion party on board, collided with the steamer John Loomis at Mingo Junction, Ohio, last night, and was sunk. Several persons were drowned.

The Fourth was observed in Boston and vicinity in the usual manner. Gov. Long gave the oration before the city authorities. Temperance meetings were held at Lake Walden, Silver Lake, and on the Common. The principal speakers were Rev. Henry Ward Beecher, Mrs. Livermore, Neal Dow and Dr. Miner. At Woodstock, Conn., the customary celebration was held. Senator Miller of New York made a speech in advocacy of civil service reform. A hitherto unpublished poem by Longfellow, and a poem by R. H. Stoddard were read.

Thursday, July 6.

Ex-Governor Ichabod Goodwin, of New Hampshire, is dead, at the age of eighty-seven.

A disturbance exists at Concord prison arising from the refusal of the warden to give the prisoners the liberty of the yard upon the Fourth.

A serious error in the bill for correcting the Revised Statutes regarding the duty on knit goods will necessitate the return of the measure to the House for final action.

Hon. Stephen Coburn, of Maine, committed suicide by drowning at Skowhegan, on Tuesday evening. His son attempted to rescue his father, and he also was drowned.

England continues its military preparations, and twenty thousand arms have been distributed to arm the reserves. Orders have also been issued at Bombay for the preparation of 1,800 English and 800 native troops for service in Egypt. Admiral Seymour will today demand that the erection of certain earthworks at Alexandria be abandoned at once on peril of bombardment.

The Senate yesterday took up the Ben Halliday claim for extra compensation for over-land mail-service, and discussed the bill to create the Territory of Pembina. The House was occupied with the consideration of the Naval Appropriation bill in committee of the whole.

Friday, July 7.

A session of the National Council of Education was opened at Saratoga, N. Y., yesterday.

It is supposed that about seventy-five lives were lost by the collision in the Ohio river at Mingo Junction on Tuesday.

The trustees of the Garfield Monument Association were elected at Cleveland, O., yesterday. About \$125,000 has thus far been contributed towards the fund.

The commander of the garrison at Alexandria has replied to Admiral Seymour that the report regarding the hostile work on the fortifications was untrue.

The bishops of Ireland have directed the priests to discontinue the Ladies' Land League, and have forbidden females attending public meetings without clerical permission.

The House Ways and Means committee have authorized a favorable report to Congress of a bill abolishing all taxes on tobacco, with an understanding that it will not be considered at the present session.

Dr. D. S. Lamb's autopsy on the body of Garfield gives not the slightest evidence in support of the insanity theory. The microscopic examination of the brain is yet to be reported on.

In the Senate yesterday the House bill to reduce internal revenue taxation was reported, and the River and Harbor Appropriation bill considered. The House passed the Naval Appropriation bill. The Sundry Civil Appropriation bill was discussed in committee of the whole.

Saturday, July 8.

The famous Russian General Skobeleff died suddenly at Moscow yesterday of heart disease.

Work on the fortifications at Alexandria has been suspended. Arabi Pasha is still defiant. The French fleet will co-operate with the English in the event of a bombardment of the city.

Ex-Senator Creswell of Maryland has been selected by the President as counsel for the government before the Geneva Award commission.

Mr. Gladstone met with a personal defeat on one of the clauses of the Repression bill, in the House of Commons, yesterday.

In the Senate yesterday the River and Harbor bill was further discussed, but a vote was not reached. The House, in committee of the whole, debated the Sundry Civil Appropriation bill.

Monday, July 10.

Fifty-one bodies have been recovered from the lost steamer Scioto. The captain of the ill-fated vessel has lost his reason.

Rioting occurred yesterday at Tredegar, Wales, between the Welsh and Irish. Many houses were sacked and several persons injured.

Secretary Chandler has telegraphed Chief Engineer Melville at Irkutsk that he and his party may come home.

Two hundred and eighty-three outrages were committed in Ireland during the month of June, of which five were murders.

Admiral Seymour has demanded the surrender of the fortifications at Alexandria within thirty-six hours, otherwise the bombardment of the forts will immediately begin. The Khedive has been offered protection on board a British man-of-war, but declines the invitation.

Mr. A. N. Hardy, 493 Washington Street, still holds a place in the front rank among the many skillful photographers of this city. For accuracy of expression and artistic finish, his pictures are not excelled.

A HISTORIC SPOT.—The spot on which stands the crockery establishment of Jones, McDufee & Stratton, corner of Federal and Franklin Streets, Boston, was thirty years ago covered by the Boston—or Federal Street—Theatre. This great business house originated with Otis Norcross in 1810. Ex-Mayor Otis Norcross, now retired from active business, succeeded his father, and the firm represents seventy-two years of active trade. The original sign of Mr. Norcross is still in position over the door, a faded-out relic of the past, but interesting as representing a house which in over three-score and ten years has always met its obligations one hundred cents on the dollar. The old Boston Theatre is scarcely remembered, except by elderly citizens. It was built in 1794 by Thomas Bulfinch, the architect who built the State House. For many years it was the theatre of Boston, and on its stage appeared such illustrious actors as Fowell, Dickson, Barrett, Cooper, John Howard Payne, George Frederick Cook, J. W. Wallack, Edmund Keen, J. B. Booth, H. J. Finn, Charles Mathews, Forrest, Macready. After the opening of the Tremont Theatre, the old Boston gradually declined, and it was subsequently remodelled and called the "Odeon." It was used on Sundays by Rev. Mr. Rogers' society, now the Central Church, and by the Boston Academy of Music. The Boston Lyceum lectures were delivered in this building, and Edgar A. Poe, the remarkable poet, appeared on the platform. It was subsequently leased by the Methodists, and opened for religious worship, several of their most eloquent ministers, among them Rev. B. F. Tefft, D. D., Rev. John N. Maffitt, and Dr. M. Raymond, were called to preach to the multitude who gathered there for worship. In May, 1852, the old building was destroyed, after a somewhat diversified existence of fifty-eight years.—*Boston Correspondence of Hingham Journal.*

SAVING FIFTY DOLLARS.—It is announced that Daniel F. Beatty, Mayor of Washington, N. J., will for ten days sell his Beethoven organ to anybody who sends him a copy of this week's HERALD, for \$75. As the usual price is \$200, this will be a saving of \$125 to the purchaser. Read his advertisement.

IF VEGETINE IS TAKEN regularly, according to directions, a certain and speedy cure of Dyspepsia will follow its use.

Malt Bitters build up the nervous and muscular system and so overcome disease.

Quicken the circulation of your blood by using Wheat Bitters, the great blood food.

GET THE ORIGINAL.—Dr. Pierce's "Pellets"—the original "Little Liver Pills" (sugar-coated)—cure sick and bilious headache, sour stomach, and bilious attacks. By druggists.

Do not fail to try Wheat Bitters. Malaria is not found where it is used, and Dyspepsia is not heard of. "Fact: try it."

Nothing so simple and perfect for coloring as the Diamond Dyes. For carpet rugs, better and cheaper than any other dye-stuffs.

"Do not grasp at the shadow and lose the substance." Kidney-Wort is able to convert you from a shadow of your former self into the substance of established health. Said a sufferer from kidney trouble when asked to try Kidney-Wort for a remedy, "I'll try it, but it will be my last dose." It cured him, and he now recommends it to all. If you have disordered kidneys, don't fail to try it.

"When I publicly testified that I had been cured of a terrible skin humor by the Cuticura Remedies, I did so that others might be cured, and do not regret the time given to answering inquiries."—*Hon. William Taylor, Boston.*

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Cuticura

THE NEW BLOOD PURIFIER

Resolvent

Operates with Energy upon the Kidneys, Liver, Bowels, and Pores of the Skin.

Neutralizing, Absorbing, and Expelling Scrofulous, Cancerous, and Canker HUMORS.

The cause of most human ills, and curing when physicians, hospitals, and all other methods and remedies fail, Scrofula or King's Evil, Glandular Swellings, Ulcers, Old Sores, Milk Leg, Mercurial Eruptions, Erysipelas, Tumors, Abscesses, Carbuncles, Boils, Blood Poison, Bright's Disease, Wasting of the Kidneys and Liver, Rheumatism, Constipation, Piles, Dyspepsia, and all itching, and Scaly

DRUPTIONS.—Of the Skin and Scalp, such as Scall Rheum, Psoriasis, Tetter, Ringworm, Barber's Itch, Scald Head, Itching Pits and other Disgusting and Torturing Humors from a purulent or scrofulous ulcer when assisted by CUTICURA and CUTICURA SOAP, the great Skin Cures.

A sweet, unchangeable Medicated Jelly, clears off all external eruptions of Blood Humors, cuts away Dead Skin and Flesh, instantly allays itching and Irritations, Softens, Soothes and Heals. Worth its weight in gold for all Itching Diseases.

CUTICURA SOAP.—An Exquisite Toilet, Bath, and Nursery Sanitizer. Fragrant with delicate flower odors and healing balm. Contains in a modified form all the virtues of CUTICURA, the great Skin Cure, and is indispensable for the treatment of Skin and Scalp Diseases, and for restoring, preserving, and beautifying the complexion and skin. The only Medicated Baby Soap.

CUTICURA REMEDIES are the only real cures for diseases of the Skin, Scalp, and Blood.

Price: CUTICURA RESOLVENT, \$1.00 per bottle; CUTICURA SOAP, 50c. per box; large boxes, \$1.00; CUTICURA MEDICATED TOILET SOAP, 25c. CUTICURA MEDICATED SHAVING SOAP, 15c. Sold everywhere.

Principal Depot, Weeks & Potter, Boston.

Sanford's Ginger

DRYNESS, flatulency, rising of food, distress after eating, cramps and pains, diarrhoea, dysentery, febrile action, no appetite or strength, loss of sleep, languor, dizziness, nervousness and loss of sleep, demand an immediate use of SANFORD'S GINGER, and the only combination of the True Ginger, of purest quality and in its best form. Ask for SANFORD'S GINGER, and take no other. Sold everywhere.

WEEKS & POTTER, Boston.

COLLINS' ELECTRICITY

Gentle, yet Effective, united with the most powerful of the "COLLINS' VOLTAIC" one hundred times superior to all other plasters for every Pain, Weakness and Inflammation. Price 25 cents. Sold everywhere.

TARRANT'S SELTZER WATER

"Throw Phlegm to the Dogs," says Macbeth. Much of it might be so disposed of with advantage to mankind, but it is not hard upon the lungs. The "sweet odorous antidote," which Macbeth asked for in vain, is however vouchsafed to the dyspeptic and bilious in TARRANT'S SELTZER WATER. It regulates the stomach and invigorates the system; is a positive specific for indigestion and constipation; promotes perspiration and reduces fever.

SOLD BY ALL DRUGGISTS.

DON'T DIE IN THE HOUSE.

Ask druggist for "Rough on Rats." It clears out rats, mice, bed-bugs, roaches, vermin, flies, ants, lice, etc. 15c. per box.

CATARHIT OF THE BLADDER.

Stinging, smarting, irritation of the urinary passages, diseased discharges, cured by Buchu-Pain, 1c. at druggists. Prepared by express, \$1.25. 6 for \$5. E. E. WELLS, Jersey City, N. J.

BRAIN AND NERVE.

Wells' Health Renewer, greatest remedy on earth for impotence, neurasthenia, general debility, etc. \$1. at druggists. Prepared by express, \$1.25. 6 for \$5. E. E. WELLS, Jersey City, N. J.

ARABIAN OFFER

Buy fifteen bags of Robbins' Electric Soap of any grocer, and get for each bag a copy of the Arabian Offer. Send in the coupon and you will receive a copy of the Arabian Offer. The coupon is enclosed in each bag of Robbins' Electric Soap.

Artists' Life Water, (Kaiser's) 15c. 25c. 50c. 75c. 1.00. 1.50. 2.00. 2.50. 3.00. 3.50. 4.00. 4.50. 5.00. 5.50. 6.00. 6.50. 7.00. 7.50. 8.00. 8.50. 9.00. 9.50. 10.00. 10.50. 11.00. 11.50. 12.00. 12.50. 13.00. 13.50. 14.00. 14.50. 15.00. 15.50. 16.00. 16.50. 17.00. 17.50. 18.00. 18.50. 19.00. 19.50. 20.00. 20.50. 21.00. 21.50. 22.00. 22.50. 23.00. 23.50. 24.00. 24.50. 25.00. 25.50. 26.00. 26.50. 27.00. 27.50. 28.00. 28.50. 29.00. 29.50. 30.00. 30.50. 31.00. 31.50. 32.00. 32.50. 33.00. 33.50. 34.00. 34.50. 35.00. 35.50. 36.00. 36.50. 37.00. 37.50. 38.00. 38.50. 39.00. 39.50. 40.00. 40.50. 41.00. 41.50. 42.00. 42.50. 43.00. 43.50. 44.00. 44.50. 45.00. 45.50. 46.00. 46.50. 47.00. 47.50. 48.00. 48.50. 49.00. 49.50. 50.00. 50.50. 51.00. 51.50. 52.00. 52.50. 53.00. 53.50. 54.00. 54.50. 55.00. 55.50. 56.00. 56.50. 57.00. 57.50. 58.00. 58.50. 59.00. 59.50. 60.00. 60.50. 61.00. 61.50. 62.00. 62.50. 63.00. 63.50. 64.00. 64.50. 65.00. 65.50. 66.00. 66.50. 67.00. 67.50. 68.00. 68.50. 69.00. 69.50. 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